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subsequently it was accepted as if it had been of local origin.[1]

Such is the story of one of the 'historic heritages' claimed by the Osmanly. But, as a matter of fact, the more current version of the origin of the Turks is that which derives their tribes from Ogus-Khan, son of Kara-Khan, grandson of Dik-Bakui, great-grandson of Abuldji-Khan, who was a direct descendant of Noah. Such at least is the version given in one of the first attempts at recording the Turkic myths relating to their origin.[2]

If from the realm of mythology we turn to the physical or racial side, we are in perplexity as to why the drafters of the Pan-Turanian propaganda entirely disregard the fact that the Osmanly have now more Albanian, Slavonic, Thracian, and Circassian blood in their veins than they have Turkic; that their culture is more Persian, Arabian, and European than Central Asiatic; and that even in language there are divergences no less wide than are to be found among the languages of the Germanic family. All differences are disregarded, and linguistic similarity is magnified into linguistic identity.

Had the Turks and their allies, the Central Powers, been successful in their military plans, their intentions as regards Central Asia were as follows: '*Thirty to forty millions of Turks will become independent, and together with the ten millions of Ottoman Turks, will form a nation of fifty millions, which may perhaps be compared with that of Germany in that it will have the strength and*

[1] J. de Guignes, *Histoire générale des Huns*, vol. I, pt. ii, Book I, pp. 371-3.

[2] Recorded by Rashid al-Din, quoted by Radloff, *Concerning the Uigur*, p. 1.

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another vague term, 'Tatar', has become so deeply rooted in European books on Asia, that there seems to be no hope of either of them ever being abandoned for the names by which the tribes of Central Asia call themselves.[1]

Division of the Turkic-speaking peoples.

The ethnological evidence must now be examined, and to make what follows intelligible, it is necessary to preface some explanation of the broad division into Western and Eastern Turks which is here proposed.

By the term *Western Turks* is understood all the Turks—or people speaking Turkic languages, most of them subject to the Ottoman Empire—as far east as Persia and Afghanistan. Their number is 8–9 millions.

The term *Eastern Turks* is used to embrace the people of Turkestan and Central Asia as far as Mongolia and China. Their number is about 10 millions.

There are also Turks in European Russia, viz. in the Crimea, in the Caucasus, and along the Volga, especially round Kazan and Astrakhan. These number 3½–4 millions, including some of the Turkicized Finnic tribes of the Volga. Linguistically and politically they form one group with the Eastern Turks, with the exception of the Azerbeijan, who speak a Western Turkic language. But in physical type and culture they are all now mixed with Eastern Europeans, to a slightly less degree than the Osmanly are with the South-Eastern Europeans. The Pan-Turanian programme

[1] It must be noted that, according to M. Joseph Halévy, the Turanians of Avesta and of Shâh Naméh were the Semites of Syria, because Syria was called Althura . . . Tura (C. E. Ujfalvy, *Les Aryens*, p. 49).

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105 (*ādat*). In religion they are now all Mahometans, in language they belong to the Jagatai Turks. Clan division is still fairly strict among them, and migrations are usually carried out in clans. Their custom of endogamy may be regarded as having as its object the preservation of the purity of their race from foreign admixture. Since the women are inferior in numbers to the men, the *kalym* or bride-price is very high, and in some places the unmarried men form 27 per cent. of the population. Their clans are nine in number, [618] two of them, however, being almost extinct. The chief clans are:

Chaudor, between Khiva and the Caspian;
Yomut, on the south shore of the Caspian, and in south-west Khiva;
Goklan, on Persian soil;
Akhal and *Merv Tekkes*, in the Akhal and Merv oases;
Sarik, on the middle Murgab;
Salor, round Merv and in northern Persia;
Ersari, on the middle Amu Daria, and near Khoya Salih.

• [144] Though linguistically and politically classified as Turks, in all these people the Iranian type predominates, in culture as well as in physique.

[162] THE SARTS (1,847,000 in 1911, as against 1,458,000 in 1897) live in the Ferghana and Syr Daria territories, and are also to be found sporadically in other parts of Turkestan.

[144] They are a mixture of the original Iranian inhabitants, the Tadjiks, with their Turanian conquerors, the Usbegs. In physical type they approach nearer to the Iranians. They live in villages, called *kishlak*, and their houses, called *sakla*, are made of a compound of wood and clay.

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Though engaged chiefly in commerce, they are also successful agriculturists. They know the use of *aryk* or irrigation canals, and are reputed to be the best cultivators of cotton and fruit plantations. On the whole there is only one people who surpass them as agriculturists, namely the Tadjiks,[1] who are supposed to be pure Iranians.

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The Sarts are Mahometans, Sunnites, many of them followers of the Sufi order. They adhere to the Mahometan written law (*sheriat*). They keep their women more strictly in seclusion than is the case among any other Turkic tribe. This is probably connected with the high degree of organization shown in their religious culture, which exceeds that of the other tribes.

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They have a great reverence for the Mussulman educational institutions usually to be found in connexion with the Sufi religious orders, and supported by public donations. There are three of these orders in Central Asia, the most ancient of them being in Ferghana. The educational institutions are divided into higher (*Medresse*) and lower (*Mektab*). Besides instruction in religious and legal subjects, the students are given some general knowledge based on mediaeval conceptions; thus Sart geography represents the world as being flat, and surrounded by mountains. In the lower

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[1] The Tadjiks are the remnants of the old Aryan population of Central Asia, living chiefly in the Samarkand and Ferghana districts. In 1911 they numbered about 400,000, i.e. 67 per cent. of the total population. The Tadjiks living in the valleys and engaged in agriculture are now scarcely distinguishable in language and physique from their neighbours the Sarts, but the Mountain Tadjiks, or Galcha, are still using their Iranian language, and differ from the dark Turanians around them by reason of their light-coloured hair and skin.

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101 177 791 people who mix their pagan practices with some of the Russian Orthodox Church beliefs. Those are:

5. The Forest (Chern) Tatars of the Biisk district.
6. The Teleut and Telengit of the Biisk and Kuznietsk districts.
7. The Kumandits (or 'White Kalmucks') of the Kuznietsk and Biisk districts.
8. The Shortes and Lebyedints of the Kuznietsk district.
9. The Kyzyl and Chulim natives of the Achinsk district.
10. The Abakan Tatars (Kachints, Koibal, Beltir, and Sagai) of the Minusinsk district.
11. The Karagass of the Nijneudinsk district of the government of Irkutsk.
12. The Kamashints of the Kansk district.

177 101 ● 144 The *Teleut* of the Kuznietsk district are perhaps the most Russified, while the *Telengit*, along the rivers Biya and Katun, are very much mixed with the Mongols. The following tribes are said to be mixed with the Ugrian-Ostyak, the Yenisei-Ostyak, and the Samoyed, though in culture, language, and tradition they are now Turkic:

1, The Kamashints; 2, the Karagass; 3, the Koibal; 4, the Beltir; 5, the Kyzyl; 6, the Shortes; 7, the Kumandints.

144 618 The racial origin of these tribes has been defined, often superficially, merely judging from the names of their clans. Thus the Kyzyl (*Kysi*, 'man') are composed of ten classes: Kyzyl, Malo-Achin, Bolshe-Achin, Agy, Bassagar, Kamnar, Argyn, Kalmak, Kurchik, Shui. Of these, Argyn clan is said to be the remnant of the Kaizak of the Middle Orda, because those people have also had a clan of this name. Kalmak clan is also

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found among the Teleut, and Shui among Yenisei Ostyak, hence the admixture of the two races is attributed to Kyzyl by Radloff.[1]

Most of the Siberian Tatars, as well as Northern Uriankhai, call themselves Tuba, either exclusively or alongside with their tribal name, *Tuba* being the name of one of their clans. This name *Tuba*, *Tubas*, *Tupo* or *Doubo*, like the word *Tatar*, should be used with great caution, until its origin and meaning have been more clearly defined. It seems to have been adopted by the Chinese as a collective term for the people living in the Southern Yenisei Region, probably along the river of this name, the right tributary of the Yenisei. The Russian historians of Siberia, Miller[2] and Fischer,[3] mention the people of Tuba as paying tribute to the Mongol Altyn Khan, and opposing for a long time Russian conquest, but it is not clear whether this name had a racial meaning, designating, e. g., the extinct Arine, Kottes, &c., or the Samoyed, or was used only as a geographical term for all peoples living near the River Tuba. Now at any rate it does not seem to be limited entirely to the tribes whom one can suspect of having some Samoyed blood in them, for it is found among the Altaians, whom even Castrén and Kostroff with all their 'Pan-Samoyedic' theory could not call 'Tatarised Samoyed'. It is found moreover among the *Kachints*, who, according to Katanoff,[4] were Kuchum-Khan people, who moved to the River Kacha, near Krasnoyarsk, after the defeat of Kuchum, and farther

[1] A. A. Yariloff, *The Kyzyl and their Industry*, 1899, p. 1.

[2] G. F. Miller, *Description of the Tsardom of Siberia* (1750).

[3] J. E. Fischer, *Sibirische Geschichte* (1768).

[4] 'Legends relating to old deeds and old people among the tribes living near the Sayan Mountains', *Mem. I. R. G. S.*, vol. XXXIV, 1909, p. 280.

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by the Russians in 1856, and was practically annexed by them in 1886. The whole country became almost independent of China after Mongolia declared its independence in 1914, and the old Russian Government, intending to occupy this rich pasture land, had begun to colonize it energetically. This aroused some opposition among the natives, who, having scarcely felt their dependence on China, were not prepared to give up their best lands to the Russian Colonization Committee. Many Uriankhai have for the last three years been moving in clan order, with all their herds, into the steppes of Northern Mongolia. This is, in fact, the most recent *en masse* migration in Central Asia. It has ceased, however, since the Russian Revolution, owing to the influence exercised by Siberian scholars and public men, such as G. Potanin and A. Adrianoff, in the protection of the rights of the natives.[1]

The Uriankhai are sometimes called *Soyot* (sing. *Soyan*, from the clan-name *Saya*). But it is not certain whether this name ought to be applied to all of them. The name by which they call themselves in the North is *Tuba*.

According to the East Turkic scholar Katanoff, the language of the Uriankhai is Turko-Tatar,[2] but of course they are now mixed to a great extent with the Mongols. It must be remembered that Castrén and some of his followers are inclined to see in the Uriankhai members of the original Samoyed-Yeniseian race, who mixed with the Turks and adopted a Turkic language.[3]

[1] See articles in *Sibirskaya Jisn*, Feb. 26, 1916, May 3, 1917.

[2] E. K. Yakovleff, *Ethnographical Survey of the Native Population of the Valley of Southern Yenisei*, Minusinsk, 1900, p. 18.

[3] M. A. Castrén, *Nordische Reisen und Forschungen*, vol. IV, pp. 83-6; D. Carruthers, *op. cit.*, vol. I, pp. 20, 52-5, 200; vol. V, pp. 116-17.

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always influenced by Chinese civilization and the Hiung-nu by Chinese plus Iranian.[1] This will explain why Jinghis Khan himself and all his dynasty were under obligations to Turkic culture. We hear that Jinghis Khan had as preceptor for his sons a Uigur Turk named Tatatungo,[2] and in the religious and cultural toleration he is known to have shown to the conquered countries the preference was given to the Turks. Two Turkic sovereigns contemporary with Jinghis Khan, Ouang Khan ('Prester John') of the Kirei and Tai-Yang-Khan of the Naïman, were devoted Nestorian Christians.

Thanks to the researches of Rashid al-Dīn, it is

[1] Such would be the view obtained from as independent a standpoint as possible. It must be remembered, however, that Mongolian scholars would be ready to find a much larger Mongol element present in pre-Jinghis Khan times, and would attribute the Jinghis Khan conquests to the genius of the Mongolic race. There are tribes, such as the ancient 'Tatars'—some of them, namely the Otui and Tokus 'Tatars', mentioned in the inscriptions of Bilghe Khan in the Orkhon valley as dependent on Turkic *ela* (confederacy)—whom Mongolian scholars such as Father Jakinth Bichurin would reckon with the Mongols, while the Turkic scholar N. A. Aristoff reckons them with the Turks. And if a Tungus scholar cared to trace the origin of the name Tatar (a subdivision of Tatan) in the Chinese annals as translated by Bichurin, he would find that the name Tatan was adopted in the ninth century by a branch of the Mo-ho (Mokho) who were descendants of Sushen and Ilu, now recognized as being of Tungus race. In the twelfth century the Tatan confederacy was composed of Mongol, Khere, Taigut, and Tatar tribes. Bichurin gives Jinghis Khan as one of the four princes belonging to it. (W. Thomsen, 'On the Orkhon and Yenisei Monuments with Inscriptions', *J. Min. Educ.*, June, 1898; J. Bichurin, *Notes on Mongolia*, vol. II, pt. iii, pp. 174–7; N. A. Aristoff, 'Notes on the Ethnic Composition of the Turkic Tribes and Nations', *L. A. T.*, 1896, III and IV, pp. 277–456.)

[2] Skrine and Ross, *op. cit.*, p. 155.

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possible to obtain a clear idea of the tribes inhabiting Central Asia in his time. From his knowledge of them and the information he collected, he divides them into three groups: (1) the Ogus Turks and their kindred, of purely Turkic blood; (2) the tribes which were taken for Mongols in the thirteenth century, but who were in fact Mongolized Turks; (3) the tribes of purely Mongol blood, who lived on the eastern and northern outskirts of the Turkic lands.[1] Hence the tribes called pure Turks by Rashid al-Dīn probably inhabited the lands which are known to have recovered their Turkic features after the death of Jinghis Khan.

Of the states that arose after the death of Jinghis Khan in 1227 the most Turkic were the Middle Empire (Eastern and Western Turkestan), ruled over by his son Jagatai and his descendants, and Dasht-i-Kipchak, i.e. the country of the lower Volga, the North Caspian Steppes, the Aral Steppes, and Western Siberia, ruled over by another son, Juji, and his descendants.

Turkic in feeling and in culture as were Jagatai and his line, they were succeeded in 1360 by Timur, a chief of Moghulistan, purely Turkic in blood as in sympathies, who founded the brilliant Timurid dynasty.[2] 'The annals of this house were rendered illustrious by the names of poets, philosophers, and theologians which are still household words throughout the East.'[3] Among its famous members was the great general, philosopher, and writer Mirza Baber, whose Memoirs still remain as a monument in the Jagatai language.[4]

[1] Radloff, *Concerning the Uigur*, p. 1.
[2] L. Cahun (*op. cit.*) takes Timur to be a descendant of Jagatai.
[3] Skrine and Ross, *op. cit.*, p. 180.
[4] See p. 27.

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144 [142] As has been said in dealing with the history and archaeology, the mention of fair-haired and blue-eyed people[1] leads us to the conclusion that this type must have entered into the composition of the modern Turk of Central Asia. Besides, nothing else was to be expected in the region of Altai and Sayan, considering how close this region is to the Amu-Daria (Oxus) and Tarim valleys, where it is fairly certain that the brachycephalic Alpine type of Western Europe originated. Whoever studies the altogether insufficient anthropometric data of Central Asia must necessarily wonder with Joyce 'whether indeed the race is not the result of an admixture in varying proportion, according to locality, of Aryan and Mongol stocks'.[2] Even if we agree that the Central Asiatic Turks have their individuality historically and ethnologically, this is not necessarily associated with a distinct physical race. And yet, although the amount of research as yet accomplished, and perhaps also the present state of anthropology, is not such as to justify us in speaking of a separate Turkic race or sub-race, there seems to be some national type, or types, which we can distinguish in the Turks when we meet them outside their proper territory. Thus, the Yakut, who have now inhabited the Arctic region for several hundred years, stand out amongst the other Arctic peoples on account of what might be called their Southern type. The admixture of the 'Tatar' blood of Southern Yenisei in the Samoyed of the Ob is also clearly apparent.

[1] A. V. Adrianoff, *Sketches of the Minusinsk Country*, p. 7; G. E. Grum-Grzymailo, *Description of Travels in Western China*, ch. viii, 1896-7.

[2] T. A. Joyce, 'On the Physical Anthropology of the Oases of Khotan and Keriya', *J. A. I.*, 1903, vol. XXXIII, p. 315.

1 [see category 116, P. 66 - - Analyst]

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on the Altaians, published in 1881,[1] he says that many Altaians who have as yet had no contact with the colonists resemble in their type the Caucasians (Aryans). Blue eyes, chestnut and fair hair, and non-prominent cheek-bones are often met with, especially among the Kumandints.[2] And yet no record is known that the Aryans ever spread as far as the Altai Mountains; on the other hand, we know of the close association of the Turkic race with this region. The only plausible suggestion, therefore, is that the prehistoric contact of the Turks and Aryans, which brought the knowledge of bronze to Turan, affected the physical type of the Asiatic Turks just as it affected their nomad life, leading them to settle down to agriculture.

When remains of two archaeological periods are found in one place the popular conclusion is that the later culture was brought to that place by the later comers. For a long time the archaeology of the Minusinsk district was treated in accordance with this rule. The Bronze period of the region was ascribed to some local autochthonous people. They were said to be peaceful, since there are hardly any weapons among the remains of this period. From the abundant remains of implements connected with agriculture and mining they were put down as agriculturists and miners, and finally they were described as democratic, because we find at that time communal graves and graves of common people generally, while in the Iron Age it is mostly the chiefs who enjoyed the privilege of burial in a kurgan. On the other hand, the Iron Age people were supposed

[1] N. M. Yadrintseff, 'On the Altaians and the Chern Tatars', *Bull. I. R. G. S.*, 1881.

[2] *Ibid.*, pp. 5-7.

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172 now serfs, and your clean daughters are fallen into slavery.'[1] Surely this quotation does not bear out the idea cherished by some scholars, that the Turanian Turks, at the time when they enter history, were very similar to the Mongols, that is, were warlike nomads of the steppes. Such a description would to a great extent be applicable to the border population of the Kirghis, the nomadic Kaizak. But to judge the old Turks by the Kaizak would be equivalent to estimating the culture of modern Russia by that of the European Kaizaks or Cossacks.

Even if we find among some Turkic tribes of the present day a tradition of their having been originally steppe nomads, this notion may be classified with another fictitious Turkic tradition, namely, that which provides them with a descent from the Mongol Jinghis Khan.

Some Conclusions.

144 From this review of the archaeological, historical, and ethnological evidence, it seems obvious that the Turanian Turks may be considered to be a remnant of the old Turkic race which has passed through various changes in Central Asia, having been originally known as Hiung-nu. The Turks, who are here called Iranian, have lost to a much greater extent than the Turanians the line of genealogical continuity with the Hiung-nu, or even the Tu-kiu. Still more is this the case with those Turks who have passed through several more 'racial filtrations' and environmental influences, namely, the Azerbeijan and the Osmanly Turks. In fact, were it not for their Turkic language, the Osmanly would have to be classified among the

[1] Kosmin, *op. cit.*, p. 106.

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Europeans 'by adoption', like the Hungarians or the Bulgarians.

It is not the author's aim to append a political moral to a work whose object is to show the unscientific character of one of those high-sounding terms that begin with 'Pan-'. To wish for conquest and expansion is one thing; to claim a land on grounds of ethnical and traditional continuity is quite another. Linguistic relationship has often been used—and abused—as a plea for subjugating a weaker race to a stronger. The fact remains, however, that if there is no other community than a distant relationship in language, there need be no community of interest at all. Of course, the Turkic people of Central Asia, who, though numerous, are divided into small nations, may be at the mercy of a stronger invader; and, should the course of this war or of the Russian Revolution bring about such a situation, they may be subdued to such a power in a political way. But to speak of the Osmanlis and the Turanian Turks as a racial and cultural unity would be by a stroke of the pen, or by means of a propagandist pamphlet, to wipe away all the invasions, migrations, massacres, and fusions which for twenty centuries have played havoc with that part of the world.

It is now clear that Asia cannot in the future be artificially divided from her peninsula Europe, and that she will rapidly return to conditions similar to those which existed before our era, when the White and Yellow races met on the heights of Turan. Of course, the plan for a 'Middle-Asia' involves fewer practical difficulties than that for a 'Mittel-Europa', in so far as the national consciousness of the Central Asiatic Turks is weaker than that of the Central European

42: Engert G-5 (1922) 1924 AU1 Afghanistan AU1
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A 464 701 H 462 142 181 while they are more primitive and intellectually inferior to the ruling Afghans, they are physically very sturdy and brave, and their honest and simple natures, free from all fanaticism, give them an attractive personality. Those who have taken service in the Indian army and in railroad construction are almost as highly spoken of as the Gurkhas of Nepal, whom they also resemble physically. Outside of their own mountain fastnesses in the Hazarajat, where they are today relatively undisturbed, they supply most of the unskilled labor for road building etc., and their position differs but little from that of serfs. In the Afghan army they have been organized into several battalions of sappers and miners.

H 144 291 Aside from their distinctly Mongolian type the Hazaras—at least the western clans—may be readily recognized by their small conical headdress of bright-colored calico, lined with fur or sheepskin which forms a fringe around the edge.

F. CHAHAR AYMAKS (250,000).

A 162 T 101 144 195 197 These are four semipastoral tribes of northwestern Afghanistan closely related to the Hazaras, but belonging to the Sunni persuasion. Like the Hazaras they are of pure Tartar or Mongolian origin and possess all the physical and mental attributes of their kinsmen further to the south. But being less numerous and less fiercely independent than the Hazaras they never had to suffer so much at the hands of the central government, especially as they appear to have become Sunnis (with some exceptions) at an early period. They speak either Turki or Persian dialects, and even a mixture of both.

A 162 T 162 291 197 101 (a) The *Taimanis* (160,000) are the most numerous of these four tribes. They occupy the Ghorat, i. e., the mountains between the Hari Rud and the Ghor, where the medieval Kingdom of Ghor (10th–13th centuries A. D.) must have been located. They are not exclusively nomads, but also cultivators of the soil. Intermarriage has slightly modified the original Mongolian type. Their dress is more like that of the Tajiks than the Hazaras, and they wear the turban. Their language is largely Turki.

(b) *Firozkohis* (50,000) roam the entire watershed of the Murghab River, north of the Band-i-Baba Range. They are said to have come from the Firoz-koh mountain (near Samnan, in North Persia) although they look more Mongolian than the other Aymaks. They speak Persian and wear a turban like the Uzbegs.

(c) *Jamshedis* (20,000) are found in the district of Badghis, between the Hari Rud and the Russian frontier. They have a reputation for intelligence, honesty, and good horsemanship. Although they dress like the Uzbegs and speak Turki they differ from them by wearing the sheepskin hat.